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The two essays of the late Mr. M. V. Aiyar deal with "Some Reasons for the Study of the Vedanta" and "The Ethics of the Vedanta." On page 76 Mr. Aiyar has an interesting discussion on the relation of morality to the rejection of the personality of God by the school of Sankara.

Prof. Rangachariyar writes on "The Vedanta Religion," and Swami Saradananda on the "Theory and Practice of the Vedanta." These essays necessarily cover, more or less, the same ground as those previously mentioned, but the discussion of the same subjects from a slightly different point of view assists the reader to form more definite conceptions.

On page 121 a parable is given from the Vedas, "Two birds of bright golden plumage, inseparable companions of each other, are sitting on the same tree, the one on the higher and the other on the lower branches of it. The upper bird, not caring to taste the sweet and bitter fruits of the tree, sits majestic in his own glory, and sees the lower one tasting the fruits. As the lower bird gets the taste of the bitter fruit of the tree, he grows disgusted and looks up to the splendid vision above him of the upper bird, and draws himself nearer to him. . . . So on he advances till at last when he reaches the upper bird the whole vision changes, and he finds himself to be the upper bird who was sitting in all splendor and majesty all the time." This has a most remarkable resemblance to the main idea of Attar's poem, translated by Fitzgerald as "The Bird Parliament." And yet it seems impossible that a Mohammedan of the thirteenth century could have known the Vedas.

The last essay in the book—"The Vedanta for the World," by Swami Vivekananda—consists mainly of practical advice to the Hindu population of India. The whole book is worthy of careful study by everyone interested in theology or philosophy.

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PRIMITIVE LOVE AND LOVE-STORIES. By Henry T. Finck.
New York: Charles Scribner's Sons, 1899. Pp. xvii, 851.

Seventeen years ago the distinguished musical critic of the New York *Evening Post* published a volume entitled "Romantic Love and Personal Beauty." In this work he propounded the theory that unselfish, supersensual love is a distinctly modern sen-

timent, the result of a long development of man's sexual relations. The book was received in many quarters with strong expressions of disapproval, supercilious sneers, or good-natured banter. If some construed it into an attack upon holy matrimony, an institution honorable among all men and divinely ordained in the state of man's innocence, others were disposed not to take the author seriously. Surely, love must be as old as the human race. Admirers of classical antiquity deemed it sufficient to mention the names of Leander and Hero, Ulysses and Penelope, Hector and Andromache, to put a quietus upon this preposterous theory. The Indian dramatists were brought into the field. Weapons were drawn from the Bible, especially from the Song of Songs, to ward off this invasion of a new field by the dreaded evolutionist. There were those cruel enough to suggest that the theory had not even the merit of being new, seeing that Hegel had long ago presented it in his "Æsthetics."

The present work is devoted to a refutation of such criticisms and a further defense of the theory. It is a serious study of a most important question. An enormous amount of material has been collected and examined. Various aspects of the problem have been carefully considered, and numerous works dealing with the growth of the institution of marriage have been consulted. The whole subject is treated with much frankness, yet with such delicacy of touch that the book can be heartily recommended to all classes of readers.

It is, of course, impossible, even for the best equipped and most indefatigable student, to gain such a mastery of all the data upon which judgment must be passed in this case as to carry conviction to every mind. No man possesses so wide an acquaintance with all extant literatures, even through translations, that he can speak with absolute authority of what they contain. The subtlest of all things most easily evaporates in a version. There is no telling what treasures may be still buried under ground. Since this book was published, the oldest law code in the world has been brought to light, revealing the legal rights of a woman in Babylonia, about 2250 B. C., to divorce an undesirable husband or, when divorced herself, to marry "the man of her heart." What may be known through literary documents is, after all, but a small part of the life lived by the countless millions that have peopled the earth. Our competence to deny well nigh all of these the experiences of mental, sentimental, altruistic, super-

sensual love may be seriously questioned. But the author deserves much credit for his manifest effort at comprehensiveness. One might wish that he had pursued some historical or geographical method, allowing the reader to survey the successive epochs of history and the different regions of the world in orderly manner and to watch the growth of the modern sentiment in its incipient stages. As it is, Jews and Gentiles, Greeks and barbarians, different races and different ages jostle one another on his pages. It is not easy to discover where the author draws his line, when he thinks that the new type of love began among men. Wise Saadi is said to have understood its nature, but it is suggested that he derived the secret from the Arabs, who themselves learned it from the Franks. To Christianity the author devotes no attention, and the existence of this kind of love in Judaism or in the Græco-Roman world is strenuously denied. Where then did it originate? The topical arrangement is decidedly disadvantageous in a historical investigation.

The practices and sentiments of savages and barbarians are known to us chiefly through the reports of missionaries, soldiers, sailors, traveling merchants or scientists. Critical ability of a high order is demanded for the sifting of such testimony. In this the author excels. Yet one has an uneasy feeling that he is too sparing with his Attic salt when these persons generalize as to the low moral condition of the heathen, and too sceptical when they relate things that look like love of a good and noble quality. So ingeniously fault-finding is sometimes his criticism of an ancient love-story that one falls to wondering how the noblest tale of modern conjugal affection would fare at his hands, were it by a mistake understood as coming from antiquity.

There can be no question that, for substance of doctrine, Mr. Finck is right. In love, as in everything else, that is not first which is spiritual, but that which is carnal. There has been a gradual evolution, and it is far from having reached its goal yet. But the beginnings of altruistic, supersensual, sentimental love are probably much older than the author seems to think and more closely bound up with the physical relation. Too intent upon proving the modernity of this sentiment, he has not always been able to do full justice to the instances quoted against his theory. In spite of all the sensuality of "*Canticles*," there can be no doubt as to the spiritual nature of the sentiment expressed in the words, "Set me as a seal on thy heart, for love is stronger than death,"

and "he who would buy love would be utterly contemned." The love that cannot be bought, seeks not its own, and gives itself freely, may exist in the worst form of marriage and may suffer in the best. It tends, as the author has finely shown, to create a type of marital union, wisely and tenderly considerate of the character and welfare of coming generations.

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CHRISTIAN SOCIALISM IN ENGLAND. By Arthur V. Woodworth, Ph. D. London: Swan Sonnenschein & Co., 1903, pp. viii, 208.

This book has as its purpose to supplement, from the records of the Socialist movement which have their initiative from the religious side, such studies as already exist of the more purely economic tendencies toward coöperation. Taking as his point of departure Kingsley's address to the Chartists in 1848, Mr. Woodworth traces the subsequent growth of the teaching of Kingsley and Maurice, and the actual foundation of the movement in the Working Men's College, the Coöperative Movement, the Guild of St. Matthew, and the Christian Social Union. This history fills a chink in that of labor co-partnership and the moralisation of industrial conditions which it was certainly desirable to have filled: and there can be only praise for the thoroughness with which the facts regarding these institutions have been sought for, and their principles expounded. One or two deficiencies, however, strike anyone who looks further back than 1848. Mr. Woodworth's account has not been attached to the economic conditions then prevailing, so much as to the political agitation and demands of the Chartists; and something might have been said of the earlier Socialists whose influence was not negligible on the later movement. There are, further, two lines of thought which have not been developed, although their omission may have been purposeful. In the first place, the literary development is only scantily referred to, although many persons would hold that Ruskin's view of the economists, or Kingsley's novels, or Carlyle's denunciations, or even some of George Eliot's work, was peculiarly relevant, and, perhaps, the most vivid side of the history as a whole. At any rate, there is much matter there which would have considerably relieved the plain facts of historical institutions. In the second place, while the author has traced on one hand the